naturally, as the mental pabulum of the schoolmen. The canonists' *jurisconsulta* were closely paralleled by the Rabbinical *Sheelot uTeshubot.* The mediaeval moralists of the Rhineland had their counterparts in the *Judengasse.* Thus, there is little essential difference between the writings of Berthold of Regensburg and those of his Jewish contemporary and fellow-townsman Judah, compiler of the collection of godly anecdotes known as *The Book of the Pioiis ;* and, when the German moralists turned to mysticism, their Jewish neighbours accompanied them, so that the flights of Master Eckhart (now considered the incarnation of the "Aryan" spirit, though influenced by the *Fons Vitae* and, in our own day, edited by a Jew) have their parallels in (for example) those of Eleazar of Worms, author of the Hebrew ethical classic, the *BoJceach.*

But the most remarkable instance is that classic of mediaeval Churchmen, the *Fons Vitae,* which was ascribed to the authorship of a Spanish Christian named Avicebron, and studied with religious reverence by successive generations of mediaeval theologians. It was only in the course of the last century that it was discovered that the author was identical with the Synagogal poet, Rabbi Solomon ibn Gabirol, called "the nightingale of piety". Nothing could illustrate more forcibly the essential unity of European culture, whether Gentile or Jewish, in the Middle Ages.

§n

It frequently happened that the parallels converged, so that we find Jewish writers contributing actively, even in the age of degradation, to the literary store of their environment. Thus, in Italy, one of the members, of the poetical school, of whom Dante was the greatest,